The Bombay Guardian.

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WEEKLY REVIEW.

—A correspondent of the *Ceylon Observer* says that a panic prevails among the natives, Singhalese and Tamils. The deity of one of the temples near Matale is said to be calling for human victims, 1,000 even, and the coolies were going about in gangs armed with knives and cudgels. We have often noticed these panics in India, where they sometimes lead to the murder of persons supposed to be kidnappers; and we had lately a notice of a similar panic in China. The common idea throughout the East is that every great enterprize, to be successful, must be inaugurated by the immolation of one or more human victims. It would appear that the conscience of sin as something involving great guilt, ordinarily kept down and unheeded, sometimes avenges itself for the violence thus done it, by creating these panics.

—A full Report on the East African Slave trade has been submitted to the Earl of Clarendon by the Committee appointed. They recommend the appointment of Vice-admiralty Courts at Aden, Zanzibar, and Muscat. They say:

"A practice has prevailed to a great extent on the coast, which has given rise to very grave complaints on the part of the Sultan and his subjects. The practice to which we allude, is that of destroying immediately on its capture any vessel against which there is, in the opinion of the capturing officer, any suspicion of her complicity in slave-trading. To destroy a vessel before she has been legally condemned is a grave and serious act, to be justified only in case of extreme emergency. It would seem, however, that this course has been followed, not only where the vessel was proved conclusively to have been engaged in the slave trade, but unfortunately also in some cases where there was little or no evidence of guilt, and even when the vessel was engaged in lawful commerce.

"Another practice still more reprehensible has existed, namely, that of landing the crew and passengers of any vessel that may have been captured and destroyed, at some out-of-the-way place; and afterwards obtaining the condemnation of the vessel on an *ex parte* statement, and in the absence of all persons interested in her and her equipment. Such an act would no doubt be regarded in no very favourable light by foreign countries, and to the Arabs themselves it would seem to be little short of piracy—piracy carried on by a great and powerful nation, from which there was in their opinion no means of escape, except by sheltering themselves under the flag of some other European Power."

We hope this report may lead to the rectification of these abuses. It appears that about 20,000 slaves are exported annually from Kilfa opposite Zanzibar, and that only about 7 per cent. are captured.

—Scarcely is the breath out of the body of a Hindoo before the body is prepared for cremation, and within an hour is carried away to the pile. In repeated instances men who were not really dead have been thus hurried to the flames. The *Mofussilite* tells of a strange scene at the cremation of a sweetmeat-vendor at Umballa the other day:

"On the charpoy being placed on a pile of wood, lo and behold! in the midst of the crowd, enveloped in the folds of a couple of dooshallas, rises to life the sweetmeat vendor; throwing aside the dooshallas, he asked the mourners what they were going to do with him, and where they had brought him. The mourners were speechless. The resuscitated man then inquired about his mother, fell back on the charpoy, and gave up the ghost. The wood was ignited, and after an hour nothing but a heap of ashes could be seen."

The men ought to have been tried for homicide.

—We regret to learn that there is little probability of Dr. Young's returning to India. It is the opinion of his medical advisers that his health is not such as would justify his return. We have often had occasion to refer to the Bombay Medical Mission, and to mention the zeal and energy with which Dr. Young first called into existence, then developed and watched over its several branches. We are happy to be able to announce that Mr. Henry Webb, a well-known and greatly esteemed medical practitioner of this Presidency, and one in every way well fitted to take charge of the Mission, has been invited by the Committee to assume charge of it, and has consented to do so, for a season at least.

—The Free Church Mission of this Presidency has been still further weakened by the departure of the Rev. R. Stothert. Mr. Stothert has been about 12 years in this country, first at Nagpore, then at Poona, but chiefly in Bombay, where his strength and time have been mainly given to the Free Church Institution and College. A meeting of his friends, Native and European, in connection with his departure, was held at the Free Church Institution last Saturday evening, and the addresses then made showed the high estimation and regard in which Mr. S. is held. His health has been for some time failing, and a visit to his native clime seemed to be desirable. We trust that he may recover his strength at home and be enabled, in God's good Providence, to come out again. Mr. and Mrs. Stothert sailed in the S. S. *Walamo*, on the 11th instant.

We may state in this connexion that the Rev. Dr. Wilson is expected back in Bombay in two or three months, accompanied perhaps by a new missionary.

—Another frightful colliery explosion in England, with great loss of life. The frequency of these catastrophes seems to show that there is something radically wrong in the way in which mining operations are carried on now-a-days.

—There has been a suit for defamation in consequence of the excommunication of a Brahmin who had kept a Mahar woman as a mistress. A contemporary remarks that 'in the Mofussil the *caste* punchayat still often exerts its great power on the side of morality.' It may be, but this case is hardly an illustration of it. It was not for any breach of the seventh commandment that the Brahmin was excommunicated, but for intimate association with a *Maharin*, an outcaste. If he had simply eaten with her the pollution would have been the same.

—There have been no news telegrams at all this week, except one about a race!

From the 1st of October next the rate of Indian postage on each copy of the *Bombay Guardian* will be half an anna instead of one anna as hitherto. From the same date the annual subscription to the *Guardian* will be reduced from Rs. 12 to Rs. 9. Subscribers will, it is hoped, aid us in endeavouring to secure the additional number of subscribers necessary to recoup us for this reduction, by bringing the fact to the notice of their friends. By Indian Post the paper will now cost annually Rs. 10-10, instead of Rs. 15-4. By Brindisi to the United Kingdom, (by book-post) Rs. 12-4.

Parties who have paid in advance at the old rates will be credited with the difference accruing to them, by the extension of their date of subscription.

The Report of the Orissa Baptist Mission for 1870-71, brings to our notice that this is the Jubilee year of the Mission, the 50th from its establishment. We are glad to learn that the attendance at Juganath's festival is not more than half what it formerly was. There were baptized last year at the five stations, 58 persons; the number in communion is 605. There are about 1,100 orphans under the care of the Mission, a fruit of the sad Orissa famine, and a considerable majority of those baptized last year were from this class. We have marked several passages of this Report for extraction.

A number of the *Weekly Scotsman*, now before us, contains an account of the Scott Centenary, in Edinburgh, with report of the speeches in which the orators sought to magnify the author of Waverly without doing harm to their own reputation; an account of the meetings of the British Association where science sat as a queen; and on the last page an account of midnight visits paid by the correspondent of the *Daily News*, under the protection of a policeman, to the wynds and courts of Old Edinburgh. Anything more hideous than the details given by this correspondent of what he saw, it is difficult to conceive. We cannot believe that degradation, infamy and vice were more revolting in Sodom and Gomorrah. Drunkenness, nakedness, harlotry, filth every where. 150 families in one tenement. What an awful picture in contrast with those presented in the other gatherings. *Corruptio optimi pessima*; there is nothing so bad as the corruption of that which is very good; and human nature never exhibits itself more revoltingly than where there is most light. 'If the light that is in thee be darkness, how great is that darkness.' Until civilization

begin to occupy herself a good deal more with the question how to shield from temptation the most ignorant and defenceless classes, than with questions relating to the length of time it took the earth to cool down from a white heat to a temperature that would support life, contrasts such as we have referred to may continue to be witnessed. The arch-enemy of man would be quite content to see scientific associations spring up all over the world, and the most magnificent discoveries announced yearly, if only he may be allowed to introduce the one element of alcohol. We see what whiskey is doing in Scotland. Civilization is bestowing a similar boon on India. Western science has shown India how a glass of grog strong enough to muddle the head of a man without satisfying him, may be sold for one pice; and *pari passu* with education goes on the multiplication of grogshops and the manufacture of drunkards. We hear sad stories about our educated Natives, our young India; they are taking to drinking with a surprising facility, and many are bringing upon themselves swift destruction.

The Rev. E. Burgess, formerly a missionary of the American Board in this Presidency, and who died a short time ago in America, was engaged during his later years in preparing a work treating of the Antiquity and Unity of the Human Race. This work has just been published. Its object is to show what science really teaches in regard to these subjects; not what science in one particular department may seem to teach, but what is the testimony of all the sciences that have any voice in the matter. Besides the argument from history, we have the arguments from ethnology, physiology, language, tradition, mythology, and geology. The work embraces a pretty thorough examination of recent scientific speculations on those subjects, and is characterized by candour, breadth of view, honesty and discrimination. Had the author lived to carry the work through the press, there would have been an additional chapter, probably, grouping together the results of the various discussions separately treated.

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CHRISTIANITY AND OTHER RELIGIONS.

The *Hindu Reformer* reviews President Hopkins' Lecture (lately noticed by us), entitled: "Christianity, how it differs from other religions." The *Reformer's* estimate of the work is very different from ours, for the reason that his conception of Christianity, as compared with other religions, is very different from ours. Instead of believing that Christianity is superior to other religions, this critic boldly avows his belief that other religions, in fact all other religions, are superior to it. The great central doctrine of Christianity is the cross, the propitiatory death of Jesus, the Son of God, for the sins of men; to this give all the prophets and apostles testimony, and for this tens of thousands of martyrs have laid down their lives, while men like Sir Isaac Newton, Milton, Sir David Brewster, have seen in it a revelation of the perfections of God that filled them with joy unspeakable. Here is the *Reformer's* estimate:

"We must at once admit that in this peculiar conception of atonement Christianity is distinguished from all other religions. In all religions God's love is shown not merely in sustaining the universe with all the multitude of life moving on its surface, but also in its giving birth from time to time to great souls, men destined to work out His will here below, who by their genius, their sufferings, their teachings, and the example of their life vindicate truth and holiness, destroy the sway of wickedness and vanity, and leave a rich legacy behind for future generations to cherish. It is in this light we venerate the great and the good of all climes and ages. Being inspired by divine influences, they are regarded as the chosen servants of God, and as such honoured and worshipped. It was reserved for Christianity to preach that God's love best manifests itself by making a sacrifice of himself for his own propitiation. No other religionists desire to rob Christianity of this characteristic absurdity, as we shall show more at large further on, when we shall give our own exposition of the problem, 'How Christianity differs from other religions.'"

No other religion desires to rob Christianity of this characteristic absurdity. Hinduism prefers her own well-known atonements (*prayaschitts*) and Fetishism its fetishes. Here is what the *Reformer* says at the outset of its criticism:

"With such an oracle of Truth, we must be content with very small mercies, and on this principle, we are glad to see that even President Hopkins deems it necessary by way of commonplace to utter truths which sap at the foundations of all his dogmatic preference for Christianity. If 'Pagan nations are not forsaken of God, if it is not for Christians to limit God in his methods, if His spirit is abroad in all the earth, and if in every nation, he that feareth God, and worketh righteousness is accepted of Him'—if these eternal verities are conceded to be true, those who are out of the pale of dogmatic Christianity are quite content to leave the more strictly Christian creed to be fought over by sects or churches to the end of time. As we said before, these concessions are a tribute to the rationalistic spirit of the times, and as such they are welcome to us."

Our contemporary has entirely misapprehended the remarks of the Lecturer, on the point in question, the scope of which is indicated by the quotations made from the Scriptures. "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." Peter says this with reference to Cornelius. How was the acceptance of Cornelius shown? He was commanded to send for Peter, who should tell him words whereby he and his house should be saved. (Acts xi. 14.) We infer that when pious men among the Hindoos are accepted of God, they manifest it by showing a very different attitude towards Christianity and Christ than would be indicated by the first extract made above. They regard the testimony of the Gospel as salvation. The Bible teaches that God, in all the work of redemption, has had regard to the nations of the earth. The promise to Abraham, the father of the Jewish people, 2,000 years before Christ came into the world was, In thy seed shall all the nations of the earth be blessed. And David, in that Psalm which speaks so pointedly of the Messiah's sufferings on the Cross, indicates that all nations shall share in the fruits of his propitiatory death. (Ps. xxii.) And we are never weary of declaring to our Native friends who will hear us, our conviction, that if any man wishes to do the will of God, whatever it may prove to be and whatever it may cost, and shall from his heart ask to know it, he shall know it; having been ourself as far from the knowledge of that will as any one, and having asked and been guided as Cornelius was, without any of his goodness to recommend us.

The critic thus proceeds:

"President Hopkins states that the first distinctive feature of Christianity is its divine origin, in that it professes to be a revealed religion, and one that grew out of another revealed system which it set aside, at the same time that it acknowledged it to be divine, and from which it was distinguished by way of type and anti-type, prophecy and fulfilment, preparation and consummation. It is urged, this contrast and correspondence cannot be the result of contrivance, and therefore must be acknowledged to be a divine adjustment.

Now, without in any way finding fault with this statement on the ground of accuracy, we shall only remark in this place that every growth has this characteristic, every development from within of the religious passion in every quarter of the world is distinguished this way. When the old Vedic elemental worship and sacrificial rites were superseded, and in their place a more philosophical and spiritual worship was inculcated by the later Upanishads and Smritis; when again, in our own time, the Seiks, and the followers of Kabir, Tukaram, and others preached a still more pure and monotheistic faith, the movements, being growths and developments from within, had this distinctive character which is here claimed by way of preference for Christianity. The rise and spread of Mahomedanism affords another illustration. It acknowledges Musa and Issa to be prophets, but as the followers of these prophets departed in course of time from the strict monotheistic faith, and Christians proclaimed a Trinity of persons in the God-head, and worshipped images of the Virgin and of the Saints, and organized a body of privileged priests as intermediators between God and man, and attributed superstitious merits to particular memorial ceremonies, Mahomedanism arose to reclaim the world once more to know Allah, and acknowledge that there is no other except God, there is no God except God."

Thus the Lecturer dismisses the prophecies of the Bible which Sir Isaac Newton thought to be more worthy of his attention than the Principia of the material universe, and Bacon deemed more marvellous than the laws of the Novum Organum; prophecies which, many centuries beforehand, spoke of One who was to differ from all mere human beings, and specified the manner, the place, the time of his birth, his lineage, his works, his teachings, his sufferings, his betrayal and a multitude of the most astonishing details relating to his crucifixion, burial, resurrection and ascension; to say nothing about prophecies concerning the judgments on the Jewish nation and capital; prophecies the like of which, or any approach to which, is not to be found in the books of any other religion.

Now what is the fact regarding the development of Hinduism? We are constantly told that this religion is not to be judged by its later productions, its Purans; that it is purest and truest in the Veds, the earliest of its religious books, and that the progress has unhappily been one of degradation. The Brahmo Somajists at the beginning acted so far on this conviction as to discard every thing but the Veds. Tukaram lived in the middle of the 17th century, when the Portuguese had been a century in the country, and when the teachings of Christ had to some extent become known, and when the Mahomedans had been many centuries denouncing idolatry. Surely the writer in the *Reformer* cannot have weighed his own words when he writes in this random style. There has indeed been a development in Hinduism. The half dozen gods mentioned in the Veds have become the myriads (not to say 33 crores) mentioned in the Purans and represented in every Hindu household by images of greater or less hideousness. In a few days we in this city shall witness a new illustration of this principle of development when perhaps 20,000

ARYA MAHILA SAMAJ
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images of Gunputi shall spring into existence, each to become the adored of many.

We hope to continue our examination of this critique next week.

THE WAY OF HOLINESS.

"Helps to Holiness: or, Instruction to Young Christians. By J. J. Lucas."* Mr. Lucas is a missionary of the American Presbyterian Board at Allahabad. This little book was written two years ago when the writer was pursuing his studies for the ministry. His object in writing it was chiefly to give clearness and definiteness to his own views of the Christian life, but it is none the less fitted to be useful to others. It is hoped that the young convert may gather from it some profitable hints in his struggle against sin and in his strivings after holiness. The following extract will give a fair idea of the book:

"When we see the law with the curse written against every soul that sinneth, our sins cry out against us, and we would hide them and flatter ourself with some fatal delusion, but when we, in addition to the curse of the broken law, see the Lord Jesus bearing its penalty on the accursed tree, we do not fear to look into the miry depths of our sin-polluted souls and resolve that with the grace of God in our hearts and his Spirit to lead, we will attempt to cleanse this abode of evil and make it a fit habitation for the indwelling of the Spirit, where Jesus may come in and sup with us and we with him. When we see our debt of sin, however great and aggravated, and that Jesus has died and paid it all, yes, all the debt we owe, we may begin the study of ourselves with the full assurance that however much sin we find we shall also find a Saviour able and willing to bear it all; yea that he has already, ages long ago, borne it all on the cross.

Have you, then, my young friend, looked up into the face of the Master and seen it shining down upon you in love and forgiveness? Have you read in those marred features the story of salvation for lost sinners, and that through that life of shame, rejection, and suffering, your sins are forgiven for ever, and that now, accepted in the beloved, you are no longer a slave to sin, but a free-man of the Lord's? If you have thus experienced the sweet sense of forgiven sin and that there is no longer any condemnation against you, because you are in Christ Jesus—in him as your head and representative—in him as your life, then you are ready to look upon your sins in their true relations. It becomes you then to single out those sins which are peculiarly seductive on account of your bodily or mental constitution. As you enter the defiled chambers of the heart and find so much sin and corruption there, so that your sight of the forgiveness which is in Christ for even the chief of sinners, grows dim and dark, then go back again and again to the cross, for without a sight of the unspeakable love of Christ, we cannot profitably prove these 'wounds and bruises and putrifying sores,' which cover us from the crown of the head to the soles of our feet.

Are we then ready to enter the garrets and cellars, and often dark, damp corners of our souls, and bring out to the light the vain imaginations, the wandering affections, the depraved desires which often sway and govern our wills and lead us into a captivity more galling than that of chains and bars?"

It is impossible that any true Christian can be without a ruling desire for holiness. 'If any man love not the Lord Jesus' he is without any part or lot with him, he is none of his; and just in the degree in which a man loves Christ, must he desire resemblance to Christ, which is holiness. Truly to believe on Christ is to believe that he is our sanctification and wisdom, as well as our justification; and the conviction naturally follows that it is not a vain thing to seek to be conformed to him. Our sanctification must needs be as our faith; must needs be in the measure in which we appropriate Christ; but we can only appropriate Christ by becoming emptied of self. The Gospel which comes to bless us by turning us away from our iniquities, begins by showing us our iniquities. The Sermon on the Mount intensifies a hundredfold the law's power to condemn, showing us in a glance, a word, a thought, all the turpitude that we previously supposed to belong to deeds of special infamy. Christ promised his Spirit to convince the world first of sin. Sometimes this process is accomplished in a man before he believes on Christ as his Saviour; sometimes, perhaps generally, it is most fully experienced after the first hope and faith. This is the great struggle described by Paul in Romans vii., when the commandment came to him and he died, and by which he so graphically shows us how the law can reveal the will of God to man, show him his sin and helplessness, but can in no way deliver him, this being the prerogative of the law of the Spirit of life in Christ Jesus. In the pursuit of holiness nothing whatever is of more fundamental importance than the destruction of self-confidence, the thorough establishment of the conviction that in the matter of setting ourselves right with God, or lifting ourselves from sin to holiness, we are simply *dead*. This is what is meant by the doctrine of total depravity (often misapprehended). Established in this conviction, let Christ in his all-sufficiency be revealed to the heart, and the believer leaps up with a new, a divine life, that expresses itself naturally in the language of Romans viii. Then he finds out what is meant by Christ our sanctification; finds out that Christ is not merely the beginning but the continuation and constant perfection of our spiritual life; that just as the branch taken away from the vine must presently wither, so the believer is sanctified and made faithful only by abiding in Christ and drawing from him moment by moment the needed supply. Nothing is such a trial to the believer's faith, nothing so disheartening as to discover that after months and years of means of grace, his heart is just as ready for what is corrupt as ever it was; and we fear that a great many have allowed themselves to be paralyzed by this discovery, and let the shield of faith drop altogether. But let the believer just at this point learn that he has been indulging a misconception in fancying that his heart would ever get better, so that it could be trusted to itself. The fact is there is not an angel in heaven that can be trusted to himself for a moment. God does not give his creatures independent goodness, but requires them all to live upon His goodness; there is none good save One, that is, God; God is love, and therefore will not let any of his creatures be independent of him, even for a moment, without sad loss on their part. So let the believer, distressed by finding that the Scriptures and prayer and endeavour have left his nature just about as treacherous and unreliable as ever it was, make up his mind that his nature is just that and cannot be any thing else and never will be; and that holiness consists in abiding in Christ and living upon his fulness, as the branch lives upon the fatness of the vine. Oh the blessedness that comes to the believing heart when this discovery is made; then is the time for Satan to flee; the command to be holy, the invitations, the promises, the examples of holy men, all that tended to agonize his raw and sensitive conscience before, now fills him with joy; he feels equal to all things, because of Christ strengthening him; when I am weak, then I am strong, he says; Christ is his sanctification, Christ his life.

We may mention in this connexion that we have been much interested in "Holiness through Faith," a little book by Pearsoll Smith, setting forth truths with which we have been long gratefully familiar, but which have not that place in ordinary pastoral teaching that belongs to them; setting them forth in a forcible, felicitous, and intelligent way.

* For sale at the Tract and Book Depository, Bombay, Price 14 annas.

WHAT IS TRUTH?

After two days is the passover, and the Son of man is betrayed to be crucified. (MATT. xxvi. 2.) Nothing could be more distinct than this intimation. But the disciples must needs look at it from their own point of view, and bring their faculty of criticism to bear upon it, and interpret it with due respect to their own convictions and notions. Under this exegesis it melted away as snow beneath the sun. How many words of Scripture fully as explicit, are nullified at this day by readers who have certain foregone conclusions in their mind, and who reject instanter any apparent meaning that tallies not with these.

Not on the feast day. (5.) 'Not in the feast' is the true rendering. So the Sanhedrim decided, but from the foundation of the world it had been otherwise determined.

Simon the leper. (6.) This person is not mentioned in any other connection. Probably one who had been healed by Jesus, and thus restored to his own house and home, kith and kin, religion and country, and who willingly remembered that he owed all to Jesus. Nor was he now ashamed to be known as Simon the leper, desiring that Christ might be glorified in him.

A woman. (7.) John tells us that it was Mary, sister of Lazarus. It was two months since her brother had been raised to life, and Mary had been laying by money for this box of ointment ever since. She may or may not have heard of the similar anointing by the woman that was a sinner, two years before. It was no uncommon thing to show honour and respect in this way.

On his head. (7.) On his feet, says John. The one does not exclude the other. She anointed first the head perhaps, and then the feet.

His disciples had indignation. (8.) John mentions only Judas, who kept the bag and wanted the money himself. The ointment used by the woman in Luke vii. is not said to have been like this, precious. Judas went into a calculation of its value, and called the attention of all to the fact that a sum of 300 pence, nine pounds sterling, had been wasted in mere barren respect. This sum was much greater than that which he expected to receive from the chief priests for the betrayal of Jesus, and he was exceedingly vexed that he should have lost the opportunity of making it his own. He professes to be chagrined because the poor had been deprived of the benefit of this large amount. Very likely some of the disciples agreed with him in thinking that this was hardly such a use of money as Jesus would have recommended. Nor was the expression of their opinion withheld from Mary. They gave her to understand that she ought to have known the meek and lowly Jesus better than to suppose he would be pleased with such a large outlay in the mere anointing of his body. This was a sort of thing that might pass in the palace of Herod, but was quite foreign to the usages of Jesus of Nazareth and his band of pilgrim disciples.

She did it for my burial. (12.) Love is ingenious in finding excuses. The saddest of all deficiencies is the deficiency of love; and the loss of thousands of pounds is not to be compared with this. On the other hand nothing in this world is so precious as genuine expressions of love, even though the mode of expression be not the most commendable: and Jesus felt that it would be a cruel thing to leave Mary under censure or reproach when the accumulated love of months had been poured out in this hour. So he vindicates her. If they have a real desire to help the poor, at any sacrifice, they shall never want the means of doing it. But Jesus intimates that there is something providential in this; he is about to die, and under circumstances that would not allow of the embalming of his body by his intimate friends; the opportunity which would be wanting to their love then, is given now.

This that she hath done shall be spoken of her. (MARK xiv. 9.) Among the disciples of Jesus we do not hear of any scribe commissioned to report the words and works of the Master, yet Jesus was sure that this incident would be embalmed in that gospel which should be preached in all the world. Matthew, Mark and John all record it. He that sat there knew perfectly what no one else in all the world surmised, that he would die, rise again, ascend to heaven, pour out His Spirit, and send the Gospel to all the nations under heaven. 1840 years have gone by and this which was done by the woman, is related in all languages, and 50 millions of copies of the Gospel are telling about it in Europe, Asia, Africa and America. What Cæsar could give the shadow of such fame? Voltaire, who told us a century ago that Christianity would be a thing of the past in our day, where is he and what is his fame in comparison with that of Mary of Bethany?

Then Judas went unto the chief priests. (MATT. xxvi. 14.) Matthew does not tell us that it was Judas who murmured against Mary, but what he now says about his going out immediately to betray Jesus establishes the accord indirectly and undesignedly. Judas seems to have had special need of money at this time; he had got into some embarrassments, perhaps; or perhaps, seeing that no worldly good was to accrue to him from having followed the fortunes of Jesus so long, and expecting to leave him or anticipating dismissal, he thought it well to compensate himself in some way for his trouble and loss.

And they covenanted with him for thirty pieces of silver. (15.) Had they been better acquainted with Scripture, they might have remembered that strange perplexing passage in Zechariah, where one called the Lord was sold for 30 pieces of silver, and the money was afterwards cast down in the house of the Lord, and cast to the potter.

They were glad. (MARK xiv. 11.) This was an unexpected piece of good fortune. What! one of his own twelve, one of his most intimate disciples, who has been for years journeying with him, seeing his works and hearing his instructions, even such a one acknowledges that we are right and Jesus an inpostor! What greater confirmation of the truth of our words could we possibly desire! Here is a fact for our Nicodemuses. Who now will pretend that this Jesus of Nazareth can be of God, when his very bosom friends and most trusted disciples, come and sell him into our hands, for 30 pieces of silver. No one could have had better opportunity of estimating him at his right value, and this is the estimate they put upon him. What stronger justification could we possibly desire of the course which we have pursued?

Then came the day of unleavened bread, when the passover must be killed. (LUKE xxii. 7.) This was the 14th of Nisan, when leaven was put away and when (towards sunset) the lamb was killed to be eaten that evening, the beginning of the 15th. The feast began on the 15th, with the eating of the passover; but the 14th as a day of preparation was sometimes spoken of as belonging to it.

There shall a man meet you bearing a pitcher of water. (10.) Jesus did not work miracles for the convenience of himself or disciples, and this was not a miracle; it was a simple natural incident, only He foreknew it and foretold it. They who walk by faith are often guided by clues that are completely hidden from others.

A large upper room furnished. (12.) The place was providentially chosen that Jesus might there have undisturbed communion with his disciples. Others would be keeping their own passover.

With desire I have desired to eat this passover with you before I suffer. (15.) Why he desired it is evident from the use he made of the opportunity. The crowning instructions of his ministry were to be given; he would show them how that all things pertaining to life and godliness were theirs in him, and unfold, for all generations of believers, the amazing prerogatives that belong to faith in him. He was, on the day now begun, to fulfil the passover by dying on Calvary, and he would institute a feast commemorative, to take the place of the passover. And he would, if possible, prepare them for the stupendous fact of his death, and would prepare himself, by loving communion with them, for the agony that awaited him in Gethsemane.

I will not any more eat thereof, until it be fulfilled in the kingdom of God. (16.) He does not mean to say that he will eat of the passover after it has been fulfilled; the language is elliptical, this is my last passover; it is about to be fulfilled in the Kingdom of God by my death on the cross, a propitiation for all, so that the occasion of its observance will be taken away. The resurrection of Jesus testifying that the Father had accepted this ransom for mankind, and the descent of the Spirit at Pentecost, were the true inauguration of the Messiah's kingdom, though the prophecies distinguish between its militant and dominant state. Luke brings in here a similar remark in regard to the cup, which appears to have been used at a later period in the evening.

PAUL THE MISSIONARY.—III.

Paul was not alone in the work of preaching the gospel: he had companions; and his relations to these assistants, so far as light is thrown upon them by his recorded words and acts, suggest the particular theme of the present article.

The kind of men that Paul desired to have associated with himself, can be readily inferred from the short account we have of his dealings, in this regard, with Mark and Timothy, no less than from certain expressions in Paul's letters. They must be men who could endure; one who, from some selfish consideration, "went not with them to the work," Paul would not take with him again, even at the risk of quarrelling with a faithful associate. Paul himself had made a complete surrender of all personal considerations; "what things were gain to him, those he counted loss for Christ." It is by no means strange that he wished to see a similar consecration on the part of all who engaged with him in his labours. The exact reason of Mark's defection we do not know. But this we do know; it was a backing out. The apostles stood at the door of a wide and unevangelised region. Mark went back; perhaps he did not like the prospect of self-denial, or of danger, or of persecution which was before him; he went back to Jerusalem; to his home; to the safety and comforts and privileges of his own people. He put his hand to the missionary plough, looked back, and was judged not fit; and Paul would have no more to do with him, until by other labours he had proved that he was fit.

The character of Timothy, and the reasons which led Paul to select him as a missionary associate, are sufficiently evident from Luke's statement regarding Timothy's high standing among the Christians of Lystra and Iconium, as well as from Paul's own words in his epistles to Timothy himself. And in regard to his other associates, we have every reason to believe, that the same considerations must have been foremost in his mind, when he admitted Sosthenes, or Aristarchus, or Tychicus to a participation in his labours and sufferings, as when he chose Timothy or Silas for the same end. Men who sympathized with himself in the great work he had at heart, who had, like Timothy, shown their fitness for the purpose, men who were willing to give up all, and be wanderers on the earth; such were the men whom the Apostle chose to be with him.

The relation which Paul sustained to his associates, does not appear to have been a pecuniary relation. So far as we can judge, Paul had no money at his disposal for missionary purposes. Preaching the Gospel with him was not a business by which men were to get a living, and he was not a paymaster. Paul therefore experienced no difficulty from one of the most prolific sources of friction and trouble, in modern missionary operations. It is related in the memoir of Dr. Judson, of Burmah, that having experienced much annoyance from his pecuniary relations to his native helpers, he finally relieved himself, at least partially, of the difficulty, by not assigning to them, except in his own mind, a definite salary, but by giving them at odd intervals, five, ten or fifteen rupees, as he thought their necessities might require; taking care, however, to pay them during the course of the year, exactly as much as he had decided with his missionary associates, that they ought to receive. Paul, however, had a better way; and we almost regard him with a slight feeling of envy as we consider his freedom from all the business details, connected with accounts, or with the salaries of his associates. It seems to us, that, while Paul as well as his co-labourers *may* have experienced, at times, some inconvenience from the fact that they drew no regular pecuniary support from their home churches, there must have been certain great advantages felt by them all in working in this manner. We have already advanced the thought, in a previous article, that such a mode of missionary life is calculated to throw the missionary directly upon God for his support, and to cultivate in him a stronger spirit of faith and prayer. This advantage would be shared alike by Paul and his fellow-workers; but we think there are other advantages arising from such a state of things, which would be felt especially by the missionary in his relations to his helpers. To begin with, it would be tolerably certain that no one would enter upon the work of preaching the Gospel, under such circumstances, from low and unworthy motives. Here is a touchstone applied at the very outset. Any one who joins this self denying band of labourers, must do so with his mind prepared for similar self-denials. He must bid farewell to the hope of earthly gain, he must fix his affections on things beyond. He must purify himself from all considerations that are merely worldly. If any one has not done this, but joins such a company of labourers with a divided mind, with a consecration but half made, he will be another Demas; he will find the earthly ties too strong; he will "love the present world," and forsake his missionary companions, perhaps even in the hour of their extremity, as Demas did; unless indeed he shall be led by the example and prayers of the others, and by the help of God's Spirit, to complete the act of self-surrender, which at the first had been but half made.

And not only at the beginning, in preventing unworthy men from entering the work, is the advantage of the absence of every pecuniary inducement felt, but it must also have upon those who are thus insensible to such inducements, a constantly ennobling influence: it must lead them, year by year, to a more complete renunciation of self, and thus to increased efficiency as Christian workers. St. Francis of Assisi was not wholly wrong, when, at the commencement of his work in life, and as a preparation for it, he chose Poverty for his bride, and gave away in charity the whole of his splendid fortune.

But furthermore, if the missionary is not regarded by his assistants and co-labourers as a financial agent, then certain distinctions, which in the Christian Church must be regarded as artificial, are obliterated; the missionary and his helpers are thus placed, so far at least as this matter is concerned, on precisely the same footing. They are all Christian men, seeking to advance Christ's Kingdom on earth, and giving up all things else for that. They are all alike dependent directly upon God for support; a portion of them are not, in any proper sense, in the service of one of the company. The relation of employer and employed is unknown among them, as it hardly can be, where the missionary controls the wages of some of his helpers. If there is any difference of authority or influence among them, it would arise, not from the fact that one of the number held the bag, and was therefore the master, and could direct the others, or send them where he pleased, as an employer does those whom he hires, but from the fact that certain ones, by character, or by natural gifts, or by greater attainments in piety, or by having made a more complete surrender of themselves to the work in which they were all alike engaged, were fitted to exercise authority and influence. This is a kind of superiority which would not interfere with the perfectly free and fraternal intercourse of all; all are bound together by their love to Christ, by their zeal for the salvation of souls; by their interest in the work in which they are all engaged. The leader of them all naturally will be, and must be that one who has the most piety, wisdom, experience and zeal. Such leadership we must always expect to find in the Christian Church, so long as the gifts and attainments of men are different.

This leads the way to another question. In what sense did Paul exercise authority over his helpers? Did they regard themselves in any manner as under him; or did he regard himself as over them? Some expressions occur in the Acts and Epistles, which would lead us to think that such was the case. For instance he sent a "*commandment* unto Silas and Timothy for to come to him with all speed;" he "sent into Macedonia two of those that ministered to him." "Tychichus have I sent to Ephesus." He left Titus in Crete to do a work which he "appointed." These and some similar expressions certainly indicate, that Paul exercised, if not authority, at any rate a certain kind of leadership over his associates. And the same is implied in the words which here and there are used to designate the relation which is sustained by these associates to Paul. For instance, in Acts xiii. 15, when John is spoken of as the minister of Paul and Barnabas; also in Acts xix. 22, already referred to. On the other hand some other expressions of Paul give us a rather different view. In commencing several of his epistles, Paul frequently associates with his own name, in the salutation, that of his helper, who might at the time be with him. He speaks of himself and those that were with him, as alike "servants of Jesus

Christ;" he calls his associates his "fellow-helpers," "fellow-labourers," "fellow-prisoners," "fellow-servants," "fellow-soldiers," "fellow-workers;" as if he and they were all in the same position, on the same level, under Christ the great Master. Such terms he hardly would have used, had these men who were with him been subordinate to him. He certainly seems to recognise no such relation. How then, and in what sense, were Paul's fellow-labourers subject to himself, as we have seen, as a matter of fact they were? Was the subjection on the part of Paul's associates, or the authority exercised on the part of Paul, any other than that, already referred to, which would naturally be conceded by his fellow-labourers, to him who by nature and grace was the foremost man among them all? In Paul's pastoral epistles, is there any expression used, to either Timothy or Titus, which would necessarily indicate that Paul's authority was any other than this; or which an older missionary, and one of long experience, would not very naturally, nay, almost certainly use in writing to those who were not only his helpers in the work, but also his sons in the faith, of Christ? Paul told the Christians at Ephesus to submit themselves one to another, in the fear of God. Probably his associates, who were with Paul so much, and may be supposed to have imbibed much of his spirit, had learned this same lesson; and preferred in doing their own chosen work of preaching Christ, to submit themselves to the inspired wisdom and sagacity, and loving guidance, of their zealous and yet unassuming leader. The relation between Paul and those who laboured with him was of course a voluntary one, assumed, because they who sustained it were moved to preach the Gospel; and also because they probably felt that in connection with Paul they could do so to better advantage than by themselves alone. Thus Paul's relation to them was that of a spiritual father to his sons in Christ.

C. W. P.

LEAFLETS.

How these Christians forgive one another.

Having been requested by a friend to procure for him some specimens of a certain native language I sent an extract from the New Testament to the cutchery to be copied out in a common running clerk's hand. The words were these:—"We know that we have passed from death unto life because we love the brethren; he that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and we know that no murderer hath eternal life abiding in him." When the mamlutdar and his clerks read the lines, they lifted up their eye-brows in wonder and eagerly inquired of the bearer where such marvellous sentences were found. They were of course informed where, and where many more of an equally wonderful character are to be seen. Now, why did these *educated* Hindus and Parsees marvel at this extract? If one religion be as good as another, as we often hear it asserted; if the Hindu or Parsee creed be as good as the Christian, why this wonder? The fact is, no such sentiments are to be found in any other rule of faith than the Christian's Bible. To hate and take vengeance is more in accordance with Hinduism than to love and forgive. Their gods themselves, according to their own Shastras, have set the example of envying, hating, and avenging; and are their worshippers to be holier than they? Are men to be better than the gods they adore? Be he brother by caste or by birth, it is no crime in the eyes of Hinduism to hate him, if he be an enemy. None but a God-given religion could inculcate the duty of forgiving and loving an enemy. And there is not a duty in the whole compass of the Christian's creed more difficult to perform, and none, perhaps, which more certainly tests the reality of the Christian character. A Hindu, a Mussulman, or a Parsee forgiving and loving out of principle and genuine religious affection one whom he considers to have wronged him, would be a marvel indeed. And the fact that Christians can and do thus forgive and love their enemies is a clear proof of the superiority of Christian principles over those of any other religion.

It was my privilege to be present a few days ago at a reconciliation between a number of native Christians, who had for some time been estranged from one another. So long as the world is as it is, and the frailties of human nature cleave to even the best of men, it must needs be that offences come. These parties had taken offence at one another's conduct in certain things, and the result was a pretty lengthened separation, a cessation of intercourse, and a bitterness of feeling between them. Meantime the Communion season was approaching, and how could they, though anxious to sit down at the Table of Him who came to give peace and unity of brotherhood to the world, take their places with each other in the brotherly circle, while in a state of estrangement and enmity? It could not be. What was to be done? Shirk a plain though unpleasant duty and stay away from the Lord's Table, or perform the duty and come? Let the uncrucified nature still reign and miss the benefits of worthily communicating, or allow the new nature to conquer and enjoy those benefits? The old Adam said, Remain as you are. It is an impossible task to forgive your foe. Think of your honour; don't let it go. Think of your social status; don't lower it by appearing soft hearts. The new Adam said, "Love your enemies, bless them that curse you. He that hateth his brother is a murderer. Though your brother have offended you seventy times seven times, forgive him. Forgive your enemies even as God for Christ's sake has forgiven you." By the grace of God the new Adam prevailed. The estranged parties mutually met, mutually forgave and were forgiven, mutually shook hands with a hearty expression of good-will, ate and drank with each other, and on the following day sat down together at the Table of the risen Redeemer to commemorate that wonderful act which alone made pardon of the guilty possible, and that love which has forgiven millions of sins. Blessed is the communion of forgiven and forgiving men. Blessed was the hour when the Saviour said "This do in remembrance of me."

This incident is not narrated in order to praise the men and women to whom it refers. They as Christians only did what they ought. It is told to show the power of *true* religion, the power and transforming influence of the grace of God on the hearts of men, and to incite other Christians—especially of Native Churches—similarly alienated to follow their example. Unity of heart is the bond of the Church of Christ, the girdle which strengthens her loins to run her heavenward race, and to combat successfully with the powers of darkness in the world. "Let brotherly love continue." If it do, all men shall know that we are Christ's disciples. But if there be wars and fightings and envyings and bitterness among us, are we not carnal, and walk not as children of the light but of the darkness?

R. A.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—The first Epistle is addressed to the Angel of the Church in Ephesus. Do you recognize this name? Do you remember that St. Paul laboured for years at Ephesus; that to make what we now call a visitation of the Church at Ephesus, he stopt at Miletus, when he was hasting to be at Jerusalem on the Day of Pentecost; that he wrote an Epistle to the Ephesians; that Timothy was exercising Episcopal functions (as Dr. Jacob allows) at Ephesus, when St. Paul wrote his two Epistles to him? That Ephesus was the Capital of the Province of Asia, and the Church in Ephesus the largest and most important Church in Asia? If you do, how can you ask whether the Angel of the Church in Ephesus were not the Pastor of a single congregation; instead of being the successor of Timothy, permanently exercising those Episcopal functions which Timothy exercised for a time?

MISRI.

[Our correspondent has not brought forward any new argument.—ED. *B. G.*]

Epitome of News.

SATURDAY, SEPTEMBER 9, 1871.

—The Rev. Mr. Fordyce is recovering from the effects of his recent accident.

—*Times of India:* "The Indore line, for which tenders are now being advertised, is to be of the new gauge: and we are gratified to find that this is the case also with the Agra to Ajmere line, though that is not indicated in the advertisements. The Nizam's Minister has, also, at last prevailed over the imperious gentlemen who desired to force a costly broad gauge line on him in order to 'utilise the surplus rolling stock' of the G. I. P. This railway, we hear, is opposing the new gauge for the Chanda extension line; but we trust the broad gauge will be strictly kept to its present tracks. The 10,000 miles of new must overcome the 5,000 miles of old."

—*Star of India:* "What the house-tax is now doing in Bombay. It is unfairly levied, and the consequence is it is driving into misery and destitution some 2,700 house-owners, against whom those formidable documents called distress-warrants have been issued. But besides these there are more than four thousand warrants issued for the payment of the other direct taxes. So that, altogether, there are more than seven thousand persons in Bombay who are being ruined, and all this is coming to pass because the taxes are levied from a few persons and not spread over the whole population, as they ought to be. It is by such unjust laws as these that the people become turbulent and difficult to govern."

MONDAY, SEPTEMBER 11.

—Noticing Bishop Milman's charge, the *Friend of India* says: "The Bishop certainly provides plenty of work for his clergy, and seems to think that they are all as strong as himself. He is particularly anxious that they should not use old sermons, a great temptation, he thinks, in India. The passage is so good that we cannot help giving it entire: 'Whatever stock I may have accumulated,' he says, 'without regular daily reading it seems to me that I should soon grow arid and jejune. Without new thoughts in sermons they become a mere perfunctory utterance of the common-places in religion. Dr. Arnold (in the midst of his manifold and ceaseless labours and addressing boys) tells us that he never preached old sermons. There was therefore that freshness in his addresses to his pupils which had such a striking and life-long effect among them. Let me therefore beseech you to beware of the old box.' The sagacity of these remarks, and especially the one as to daily reading is self-evident, although it altogether depends upon what a man is doing during the week whether he is able, week after week, especially during the bad weather, to produce new thoughts."

—*M.* in the same: "A day or two ago, Mr. Fawcett, with the full concurrence of the Collegiate authorities, brought forward a motion for abolishing all tests in Trinity College, Dublin, and for throwing open its endowments and its government more fully to all classes than has been done in the case of Oxford or Cambridge. It was the most liberal measure which has ever been proposed for that splendid institution. The motion was resisted by Mr. Gladstone, and his humorous Solicitor General for Ireland was put up to speak against time—it was a Wednesday afternoon. In the course of the debate Mr. Gladstone dropped some expressions which were interpreted to signify that in his apprehension, the principle of religious equality would not be satisfied by placing the Roman Catholics and Protestants upon a footing of perfect equality in that university, but that they had some ground for claiming a separate institution; which meant of course the granting a charter, and some portion of the revenues of Trinity to a Catholic University to be managed by Cardinal Cullen and the Pope. Mr. Dease's speech also pointed in the same direction. Mr. Gladstone was of course called on for an explanation, but his reply was anything but satisfactory, and there is a general impression that he has some such plan in contemplation, which will be developed next year when the crucial question of Irish education comes up for consideration. I need not inform you that if he should steer in that line his ministry will be wrecked on that Pearl rock."

—Same: "The New York Commissioners of Fish and Fisheries seem unwearied in their efforts to stock the waters of the State with the best varieties of fish. Among other results obtained by them, has been the hatching out during the past season of 3,000,000 shad eggs or three times the number of fish caught in the Hudson River. They have also bred several millions of white-fish, a million of salmon-trout, and of such fish as the black bass, pike, perch, and other varieties, they have supplied large numbers to those who would take and protect them. The period of their appointment will expire in the course of a year; but by that time, even if the commission should not be renewed, they will have made a most important impression upon the subject of the production of the fresh-water food supply."

"A correspondent writing from Almorah says that the Rev. Mr. Taylor, missionary, is doing an immense amount of good there, by his preaching."

—The Rev. J. D. Don, Free Church Missionary, Calcutta, gives in the *Friend of India* a full account of what the Calcutta City Mission have been doing for fallen women during the last 15 years, and no one can accuse them of either want of thought, or want of heart in this matter.

—The Turks are said to be in considerable difficulty at Nejd, and are sending for reinforcements.

—Messrs. De Beaux and Co. have been fined Rs. 150 for the explosion they were the cause of in the Ootacamund post office. The partners have yet to pay for the damage done to the building and the property destroyed.

—The *Times of India* has an interesting account of "an instructive and pleasing social gathering, which took place at Ahmedabad one evening last week, arranged and promoted by Dr. G. Bühler, now Educational Inspector N.D. The programme bears unmistakeable marks of *geist*, while the proceedings in no way lacked vivacity and sociability."

—The British Ambassador at Constantinople has telegraphed to India that a severe outbreak of cholera is reported at Khagber (?), three days' journey from Medina.

—The Bombay correspondent of the *Church Herald*, gives the Western world information that some of us in the East were without. The Church Needlework Society of Bombay last year achieved the following:

"Seven altar cloths, two sets of altar linen, one chalice veil, besides several stoles, pulpit and lectern palls, and sets of alms bags."

The cost of material purchased exceeded by Rs. 120 the sale of work.—Of the S. P. G. Committee in Bombay, this correspondent says: "It appears that if a man does not belong to, or is not recognised by, a certain clique, or if he ventures to hold a different opinion from one or the majority of them, he is at once morally blackballed, and if he happen to be an *employé* of the Committee he is put into a kind of mental treadmill and worried out of all patience. Things are really looking so gloomy just now, that if I did not wish the S. P. G. well I should be tempted to say that the days of the Bombay Diocesan Committee were numbered."

—For bad eyes sugar and water are recommended.

—The floods in Eastern Bengal cover, it is said, at least six thousand square miles, the population being for the most part collected in boats and on the embankments of the railway.

—A correspondent of the *Bombay Gazette* cries out against a great nuisance in Bombay: "I have been frequently charged by bullocks whilst riding on a bicycle, and my safety was only obtained by my speedily dismounting; but several friends of mine have fared worse, having been knocked down and injured in body, as well as clothes, whilst perambulating on bicycles. The same nuisance occurs whilst driving; cows meet you in all corners, and there is continual blockade by herds, or even one or two solitary and frightened animals running wild across carriages, creating great confusion and frights to horses and pedestrians."

The cows evidently regard the bicycles as nuisances. Carriages they understand, and men walking, but men on wheels they can't understand, or put up with.

—The great Bandora festival of 'our Lady of the Mount' is not kept up this year. *Tant mieux;* there will be so much less of heathenism disguised as Christianity.

—Fall of rain up to Saturday, 38 inches in the Fort, 44 at Byculla.

Tuesday, September 12.

—In Russia successful experiments have been made in heating locomotives with naphtha.

—Telegraphic communication between Hongkong and Shanghai is interrupted.

—At the funeral of Mr. Behan, of the Bazaar department, Mhow, the natives turned out to the number of several thousands, to show the respect with which he had inspired them.

—Australian Express; Melbourne, August 12: In Sidney, Captain Longmuir has been convicted of kidnapping South Sea Islanders, and sentenced to three years' imprisonment.—The South Australian Government has introduced a bill in favour of inter-colonial free trade.—Active and energetic efforts are being made to complete the Overland Telegraph.—In Tasmania the Parliament has been dissolved, and the contract has been signed for constructing a main line of Railway. In Queensland the country is in the throes of a general election; the principal question under discussion is the separation of the North from the South, or the removal of the Capital. The Mining news from the Thames district, New Zealand, continues good, some of the quartz claims paying fabulous dividends.—A University has been opened at Otago.—Mr. Nogel's financial operations are regarded with considerable favour.—Hall's mail steamers *viâ* California are improving in public favour with all colonies.

—*Times of India:* "Messrs. Nicol & Co. have commissioned Messrs. Grey, Paul, and Co., of Bushire, to distribute rice among the starving inhabitants of Bushire, where they are still dying at the rate of thirty a day. This is an example that might well be followed by other large firms."

—A Gujarat paper states that the Director of Public Instruction has intrusted the work of preparation of an English and Gujarathi dictionary to the Rev. Messrs. Montgomery and Dixon, and Messrs. Ambalal Sakurlal and Munipursad Tapipursad. The Government, according to the arrangement, is to purchase two hundred copies of the dictionary, and reserve their own right over it. The authors are to receive Rs. 13,000 for their labour, and the work is to be completed in two years.

—The *Englishman* has a letter from the Rev. R. Bruce, Julfa, Ispahan, July 17th, regarding the famine: "Very accurate inquiries have lately been made here, and the result is that 12,000 people died in the town of Ispahan, and 27,000 in the province of Ispahan, of starvation. Bad bread sold here in spring for 6d. a pound. There is no doubt that there is an abundance of corn in the country to feed the population till next harvest, but the Government (if anything deserving that name exists in the country) are so utterly blinded to their own interests that no effort is made to circulate money. The Governors and Mahommedan High Priest last year, instead of trying to relieve the dying, did all they could to keep up prices for their own interests, as they are generally the chief corn merchants of the country.

Wednesday, September 13.

—*Pioneer:* "We have received the news of a serious riot at Bareilly, in which five persons were killed, thirty-six wounded, and five life-prisoners escaped from jail. There can be little doubt but that this *émeute* has been directly caused by that insane order lately passed by Dr. Edes, the officiating Superintendent of the Jail, depriving the Brahmin prisoners of their sacred threads, which at the time created considerable ill-feeling among the prisoners, and which has now been used as the pretext for a murderous outbreak. The life-prisoners who have escaped are, we fear, some of the late Mohurrum rioters."

—The route of the columns of the Lushai expedition has been made public, says the *Pioneer*. Early in December a column under Colonel Brownlow, C.B., will start from Chittagong, another leaving Cachar under General Bourchier, C.B., about the same date, both entering the Lushai country together.

—A Lahore paper says that, in consequence of apprehensions of an outbreak, "The police have been told to keep their fire-arms loaded, and the artillery at Mecan Meer warned to be in readiness at a moment's notice. The artillery detachment in the fort has been strengthened."

Thursday, September 14.

—A Brahmin has been hung, at Kaira, for murdering the wife of a Pattcedar.

—*Bombay Gazette:* "Yesterday morning, about 8 o'clock, John Martin, a private in F Company of H. M.'s 49th Regiment, attempted to murder Thomas Jones, a private in the same regiment, now stationed at Colaba, by shooting him. As Jones was sitting at the breakfast table yesterday morning, he saw Martin coming into the verandah, and as he was leaving the table he felt himself shot, and shortly afterwards he heard a second shot. Martin then said, 'You are only frightened a bit, you can come and take me.' Martin was immediately secured, and Jones was taken to the Colaba Hospital, where he now lies in a precarious state."

—Muthoralal Mookundrao has been sentenced to four years' imprisonment for embezzling Rs. 72,000 belonging to a temple in Marwar and invested in a Native Bombay firm.

—*Times of India:* "Moulvie Liakat Ali, the arch-rebel, who, as the pretended Viceroy of the King of Delhi, deluged the streets and courts of Allahabad with English blood on the 6th June 1857, and committed atrocities there which filled even the natives who beheld them with horror, has been, as our readers were informed yesterday, apprehended at Bombay. For some two years past this individual has been residing in this quiet city, living in public the life of a respectable Mussulman gentleman, and privately inculcating sedition and preaching a new *Jehad* wherever he could find men willing to listen; and yet not the Government, nor the police, nor even Mr. Bakir Ali, a well-known gentleman of Bombay with whom the Moulvie lived, had the least suspicion that he was a leading mutineer, and a wholesale murderer of women and children, and that a heavy price was set upon his head. However, he has been fairly run to earth at last, and is now in the hands of a Power which, after the necessary proofs are obtained, will doubtless consign him to that fate which he so cruelly caused to be inflicted upon others. Not many days ago, Moulvie Liakat Ali was preaching his seditious doctrines in Bombay, in some corner away from the cognizance of the police. Two of his audience, knowing or suspecting who the preacher really was, went off at once to Poona, and gave information to H. E. the Governor."

The Governor telegraphed to Bombay, and the Moulvie was arrested by Mr. Edginton just as he was starting by rail for Surat.

—*Star of India:* "The Nizam's Railway is to be on the narrow gauge, and is to be re-commenced at once. Captain Pemberton, R.E., is the Government Engineer in charge."

Friday, September 15.

—*Overland Mail,* August 25: Continental politics are begining to awaken some anxiety. There appear signs of the speedy reopening of the Eastern question.—The question of the dissolution of the National Guards is before the French Assembly, and is exciting much attention. There has been some rioting at Newcastle and Leeds, consequent on the continuation of the strikes there.—Mr. Bright is expected to return to Parliament next session. Mr. Thomas Hughes has recovered from his recent alarming illness.—There have been a very large number of fatal boating and bathing accidents this week.—The extraordinary poisoning case at Brighton is attracting much attention. Miss Edmunds is about to be committed for trial for attempt to murder.

During the Anglo-Candian boat race at St. John, New Brunswick, Renforth, of the Tyne crew, was struck with apoplexy and died. The St. John crew rowed over the course alone.

Amongst the deaths recorded this week are:—Major-Gen. M. F. Willoughby, C.B., late R.A.; Major W. D. Mercer, late 16th Lancers; Major Straith, late 84th Regt.; Vice-Admiral W. Nevill; and Hon. G. P. Prittie.

The Italians have resolved that the bed of the Tiber shall be excavated. A company has been formed to carry out the work, and to restore all of monumental interest that has been embalmed in its mud. From end to end, from Ripetta to Ripa Grande, the river is to be dredged. Warriors' arms and accoutrements of five centuries before Christ, gems, coins, precious vessels, statues—types of the wealth of generations—flung into the ancient stream in times of panic and convulsion, are expected to reward the efforts of the enterprise.

The report of the House of Commons' Select Committee on Baby-Farming, just issued, throws further light on the abominations of the system. We learn that 481 bodies of infants were found in the streets of London in less than seventeen months, and that 3,000 a year represents, according to Dr. Lankester, the crime of infanticide in England.

A most extraordinary case is under investigation by the Brighton magistrates. According to the statements published, an attempt has been made to poison several persons by sending them presents of eatables. Some of these were conveyed by post, and others by rail. On being opened they were found to contain cakes, sweetmeats, and fruits, and in some cases a cake was wrapped up separately, and specially addressed to the mistress of the house. In most cases the cakes were found to contain poison.

It appears probable that the powers of M. Thiers will be confirmed for a period of either two or three years. The committee appointed to consider the propositions differing chiefly as to whether a title is to be given recognising a Republic, or merely one implying that of a President *ad interim*, are to report in a day or two.

—The opening of the Mont Cenis tunnel is to take place next Monday.

—Cholera is prevailing in the East Prussian districts.

—It is suggested that by sealing a ship's hatches on Saturday night, preventive officers might be allowed ashore for Sunday.

—*Times of India:* "A sword-fish, said to be twenty feet long, was brought ashore at Carnac Bunder on Wednesday by a fisherman."

—H. E. the Commander-in-Chief arrived last night from Poona.

—By the capsizing of a boat near Broach, 28 Natives lost their lives.

—Martin, charged with having shot at Jones, is believed to have intended the shot for a serjeant with whom he had had an altercation on the previous evening.

—Deaths last week, 316.

—Patrick Smith, of the 83rd Regt., Poona, who on the night of June 18th, shot his comrades Roberts and Carroll as they were lying on their cots, has been found guilty by the High Court, and sentenced to be hung.

Selections.

MISSIONARY REFORM.

Evangelization.

(*Communicated to the "Christian Intelligencer."*)

"We often speak of '*establishing*' missions. But if by 'establishing' is meant the appointment of some three or four European missionaries to a station, the building of extensive premises for their accommodation, and the organization of large secular schools, then we very much fear that by far too many of our missions are already too much established.

The Apostles appear to have established native churches, but not missions. Their missions were migratory, and thus the Apostolic missionaries were left far more free for evangelistic work than those of the present day. They kept themselves as free as they possibly could from the entanglements of the world, and were at all times ready to follow the direction of the Spirit, and enter in at the 'open door.' If the Jews of Antioch reject the Gospel, then they shake off the dust of their feet and preach to the Gentiles of Iconium. When treated despitefully at Iconium, then they preach in Lystra and the 'regions round about.'

They had no settled dwelling-place, but were sometimes the guests of a Gaius or of an Aquila, and sometimes living in their own '*hired* house.'

But in modern times the action of missionaries in this respect has been the very reverse of that of the Apostles. In most stations (especially in North India) the European missionary too often has charge of a complicated set of machinery, consisting of either schools or orphanages or printing presses, so that even if the Spirit of God were to give direct indications of His will, that His missionary servant should leave that station for another, he would even hesitate before he obeyed. We cannot understand why missionaries should labour year after year in a city when their labours continue to be unblessed of God; whilst there are vast regions within their reach, which have scarcely heard of the Saviour's name. After a careful perusal of the reports of the Church Missionary Society's North Indian Mission for some years, we have been painfully impressed by the small number of missionaries who appear to be giving their time to the work of preaching from town to town and from village to village. And yet how frequently do we hear of missionaries complaining that the low state of morality in large Indian cities, especially those which adjoin European cantonments, is one of the chief impediments to the spread of the Gospel; but still in the face of this they confine their evangelistic labours almost entirely to the Bazaars of these cities, and leave the 'regions round about' for an occasional tour. We must, of course, have our translators working in their studies, and our theologians training our native agency in training colleges; but such operations should be centralised, and the majority of our missionaries set free for direct evangelistic efforts. The distribution of the Word of God and other Christian books, we believe to be a most powerful agency for conversion; but the 'seed' must be scattered broadcast, and this will never be done unless the work of itineration becomes more general.

We should like to see a number of missionaries set specially apart for this work of itineration during the cold weather. Such men need not have great preaching powers, for the 'word in season,' spoken perhaps when seated on a charpoy in the midst of a friendly group of vilagers, is quite as likely to go home to the heart as the more eloquent, but perhaps less intelligible harangue in the market-place. But such men require an unusual amount of tact and common sense, combined with a deep spirit of piety and strong faith.

As a rule, they should not baptize or even instruct inquirers. For this purpose, prepared and properly instructed native evangelists should be set apart, if possible, by the native church, who should visit those villages where inquirers reside, and so follow up the work of the European evangelist. Baptism, as a rule, should not be the work of the itinerant European missionary, but the catechumens should be baptized by the native Pastor and enrolled on the books of the nearest native church. The office of the European evangelist should not be to baptize, but to preach the Gospel, and he should be careful to impress upon those willing to be baptized, that they would join the *Church*, and not the *Mission*. Our Christians are too often under the impression that they belong to the mission, which really means the European missionary, whereas they should be made to realize the fact that they belong to the common brotherhood of native Christians. In the present state of things we have the European missionary and his established mission always obtruding themselves in the front of the picture, but there can never be any real healthy progress in missions until the native pastor and his settled Christian church come to the front.

No European missionary can reside long in this country without seeing how unsuited he is, in many ways, for the work he has to do. However devoted and self-denying he may be, a great gulf must ever exist between himself and his native brethren.

That human being, who eats meat at least once a day, always sits on a chair, writes on, and eats from a table, and is fanned by a punkah, must be regarded more or less as a distinct production of creation from one who can live on meal cake, sit, and write, and eat on the ground, and live comfortably in a hut which most Englishmen consider too small for a stable.

The European missionary must, of necessity, become merely a leader or superintendent of mission work, and therefore should, in every way, endeavour to make his personal influence widely felt. Whenever or wherever natives are raised up, fit for evangelistic work, there the European missionary should leave them and move on to new fields; retaining but the occasional oversight of his native fellow-labourers.

The present plan of stationing three or four European missionaries at a station is, in our opinion, most likely to impede evangelistic effort. They but too often interfere with each other, and must necessarily cramp the energy of the native labourers.

We have only to read the history of modern missions to learn that those Europeans have done most, whose labours have been carried on single-handed, and who have obtained considerable personal influence. [*Vide* the account of the Church Missionary Society's Mission to the Santhals, or Mr. Duncan's labours in North America.]

An objection to reducing the number of European agents at many of our stations, will doubtless be made on the ground that sickness and death may often leave an important mission station unoccupied. Those of our readers acquainted with agricultural labour will know that the field which has been left fallow often yields a more abundant harvest when re-ploughed and re-sowed.

There is moreover, an impression upon the minds of many friends of missions that wherever a station is left without a European missionary, it is unoccupied. This fallacy, however, exists from the fact that most missionary pictures, whether drawn or written, have the white man too prominently to the front. Is it not to be feared that very often our mission stations, when placed in charge of a young inexperienced missionary, are worse than unoccupied?

That mission station is not worthy of the name which cannot be left in charge of the *native* church for a few months.

We would, therefore, strongly urge that a large number (the majority) of the missionaries should give their time in the cold weather to the Apostolic work of itineration, retaining but the oversight of the native church and other operations in their central station.

Since writing the above we have read with much interest a letter by the Missionary Weitbrecht given in the appendix of his memoir, in which he strongly advocates the appointment of a *travelling* missionary for the district of Burdwan, whose *exclusive* business should be preaching, and whose mind should be unencumbered and free from other cares and responsibilities.

How very little has been done in this most important mission work since Weitbrecht's day, is too well known."

Miscellany.

—Brevities. The *Athenæum* has a rather favourable notice of "A Terrible Temptation," a novel by Charles Reade, but mentions, incidentally, 'that it would be absolutely impossible to place the book in the hands of one's unmarried sisters.' Is this a small matter? Do we really want such books?——Dr. Edkins, of Pekin, has written a book to show that the languages of Europe and Asia have a common origin.——Mr. Gassiot has given the British Association £10,000 for the prosecution of observations at the Kew Magnetic and Meteorological Observatory.——The Royal Commission appointed to estimate the quantity of coal in England's undergrounnd godowns, have reported that the supply will last for several centuries, even with an increasing rate of consumption. England draws a long breath.——It is estimated by Dr. Burke that an average brain is capable of holding 3,155,760,000 thoughts! and by Baillogue estimated that the cerebral convolutions contain 134,000,000,000 cells. ——It is said that Egypt, which formerly had only about six rainy days in the year, since being extensively replanted, now has about twenty-four.——The *New York Herald* declares that Boston philosophers, as a rule, "if they devote any thought at all to a Supreme Being are more occupied with the idea of His relation to them, than with that of their relation to Him."——The Rev. H. Grattan Guinness received in April last the right hand of fellowship from the Synod of the Presbyterian Church in England, proposes, without confining himself to one denomination, to labour in connection with the evangelistic Committee of that church, in London, Ipswich, Paris, Madrid, and other cities.——The Mission of the above-mentioned church in Formosa has met with considerable success. Last year 72 were added to the church.—— Five millions of copies of a certain book were circulated last year. Our readers can hardly be in doubt as to what book that was. Four millions were printed by a British and Foreign Society, and one million by an American Society.——There is a movement in England looking to a closer connection between the Independents and the Free Methodists. The conditions proposed are, that the ministers of each denomination be allowed free admission to the churches of the other, and the principle of itinerancy be adopted by any church that prefers it. The Free Methodists number 300 ministers and 3,400 local preachers.

—The following extract is from "My Summer in a Garden," by C. D. Warner: Talk about the Darwinian theory of development, and the principle of natural selection! *I should like to see a garden let to run in accordance with it.* If I had left my vegetables and weeds to a free fight, in which the strongest specimens only should come to maturity, and the weaker go to the wall, I can clearly see that I should have a pretty mess of it. It would have been a scene of passion, and license, and brutality. The pusley (purslane?) would have strangled the strawberry; the upright corn, which has now ears to hear, would have been dragged to earth by the wandering bean; the snakegrass would have left no place for the potatoes under ground; and the tomatoes would have been swamped by the lusty weeds. With a firm hand I had to make my own "natural selection."

The *Overland Mail* remarks on this: Seriously, we know of no better argument for the existence of a superintending personal God. The analogy is so perfect. It is so hard to get virtue to grow; so difficult to make good seeds overcome bad weeds. The Saviour himself condescended to use the simile. But to return to our subject. How dry, too, is that little rub the author gives the great Huxley on his origin of life, when he says that to keep young thieves from his garden he would put up the dreadful words—"Children, beware, there is Protoplasm here." Protoplasm, indeed! Think of the teeming life of a garden, and reflect on the sarcasm.

—Report of the Orissa Baptist Mission for 1870-71. Khunditur:

"The most interesting event of the year is the death of *Anunta Samal*, one of the elder converts, whose conversion furnishes a remarkable illustration of the usefulness of tract distribution. He

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was from the neighbourhood of Jajapore, which a thousand years ago was the occasional residence of the kings of Orissa, and which is now, next to Pooree, the most celebrated shrine in the province. It is twenty-seven years since Ananta renounced Hinduism, and openly confessed that Jesus Christ was his Lord. The late Rev. C. Lacey, who was at that time the senior Missionary at Cuttack, wrote as follows respecting him in the Church book under date of July, 1843: the record, we may add, has never till now seen the light.

'Ananta, an inquirer from the neighbourhood of Jajapore, was mentioned as wishing to be baptized. He has been acquainted with Christian books for ten years, and has a very correct knowledge of the Gospel, which he has obtained entirely from reading Christian tracts.'

Our second journey was to Bonamalipore, and from thence to Nimpurra, Gope, and Kanarak. At the former place we attended a festival which lasted three days. The festivals in Orissa are undergoing a great change, and in many cases they are now more like fairs than religious holidays. The god of mammon has far more worshippers than the gods of wood and stone. Every kind of native manufacture was exposed for sale, and the booths of the vendors covered a very large area. There were farming implements sufficient to stock a colony, piles of Manchester goods, and even Nottingham lace! Amid this busy crowd we found plenty of hearers, and were much pleased with the earnest attention and pertinent inquiries of the people.

Chandra Bhag festival, Kanarak. This festival, from its proximity to Pooree, and from its being held on the sea-shore, is a great attraction to devout Hindus. The water of the pool in which the worshippers bathe is said to be more efficacious in the removal of sin than the Ganges or all the other sacred rivers in India. The pilgrims on their way to and from the coast stayed to look at the ruins of this once massive temple; but the colossal sculpture and exquisite carving seemed to have but little attraction. As we saw no sign of reverence for this once far-famed shrine, we inquired the reason, and the reply was, 'a temple without a god has no attraction to a Hindu.' We had good opportunities for preaching, and the tracts and gospels we distributed were carried far away into the interior of the province to bear their witness to the truth, and to bring forth fruit another day.

Kopilas Mela. At the end of February we attended with Mr. Brooks this noted mela. As the Commissioner was to meet the Maharajah of Dhenkanal and the Rajah of Athgurda there, it was rumoured that there would be a large gathering. The worshippers spend the night on the top of the Kopilas mountain, which is more than 2000 feet above the mean tide level; and though the night was very dark and stormy, they were not deterred from visiting the shrine. We remained for two days, and preached several times. On one occasion we heard two men talking while a native brother was preaching, and were much interested with their conversation. 'Now this is all true what these men say;' 'the blessing of the Brahmin can do no good, and his curse no harm;' 'gods of wood and stone can never take away sin;' 'Hinduism costs much, and is worth nothing, and there *is no salvation* except through Christ;' 'but' said they, 'though we know these things, we have no courage to receive them.'"

The Rev. W. Bailey reports as follows of the new orphan settlement called Minchin-patna, in commemoration of the liberality of H. Minchin Pigou, Esq., who forty years ago, when Judge of Cuttack, was ready to every good work, and who has recently contributed Rs. 1,500 to the establishment of an orphan village:

"The future of the famine orphans involves much anxiety and responsibility, and for two or three years the Missionaries have been anxiously looking out for a suitable locality; but up to a recent date without any success. At the end of the year we heard of a site about seven miles N. W. of Khoordah, and twenty-four from Cuttack. The Missionaries went over to see it, and as it was thought suitable for our purpose, a formal application was made for it. The greater part of the land is covered with bamboo jungle; and as it will be necessary to make three or four bunds, there must be a considerable outlay. We commenced operations on the 4th of April (by permission of the Deputy Collector), in anticipation of the leave which we hope shortly to receive. A number of houses are being erected, and we hope before the commencement of the rains to have several boys located there. Our earnest prayer is that this forest may become physically and morally the garden of the Lord."

Mrs. Buckley's Orphanage, Cuttack:

"We are thankful to report that *eighteen* of our youthful charge have been added to the visible flock of Christ during the year, and it is our earnest prayer that the grace which has led them into the way of life may preserve them steadfast and faithful unto the end. It is encouraging to add that others appear truly concerned about the salvation of their souls.

The weddings have not been so numerous as we had hoped: this was chiefly owing to the prospects of some of the young men having been injuriously affected by the scantiness of the last harvest; but we are glad to state that *ten* have been married, and have gone from the school to homes in different parts of Orissa; for it is interesting to add, that while some have settled in Cuttack, others are scattered east, west, north, and south, even as much as 130 miles distant. We shall rejoice if in this way the benefit of the holy instruction received in the school be more widely diffused. One of those married was a widow placed under our care by the Government at the time of famine. Some twelve or fourteen more are on the way to the matrimonial goal—a goal which every Hindu girl desires to reach, and which it is well for them that they should whenever a satisfactory match can be made. *Seven* of these are to be married in a few days."

Rev. G. Taylor, Berhampore:

"Among the many natives that have from time to time visited us for religious conversation and books, may be mentioned a celebrated Pundit, well known to my predecessors here years ago. In the course of a long conversation he frankly admitted that Hinduism afforded no satisfactory reply to the questions, 'How can man be just with God?' and 'Wherewith shall I come before the Lord and bow before the high God?'—that much of its teaching and many of its practices are characterized by the greatest folly and falsehood—that though *professedly* a Hindu, he not only rejected much of the system, but in his family and elsewhere he earnestly protested against a great deal that is generally believed and taught. But when asked why he did not abandon that which his judgment and conscience told him was absurd and false and wicked, and embrace the truth as it is in Jesus? he replied, 'Well now, suppose a person in my position to take a step like that, what a *tremendous* sacrifice I must make. Social position would go altogether: my family would cast me out, friends would all forsake me: I cannot literally suffer the loss of *all things*.' When told of the infinite gain in the end, the eternity of blessedness that would be his through Christ, he replied with peculiar emphasis, 'Yes, I know the end would more than compensate; but I lack the courage to take the necessary step.' May he soon with Paul learn to count all things but loss for Christ.

I may refer to the case of other two intelligent Baboos, who, as I believe, not only possess extensive knowledge of the Christian religion, but who in their hearts and consciences have a strong desire to embrace the truth. It is equally evident, however, that they are of the Nicodemus class; as one of the points on which chiefly they sought information when last they visited me was, 'whether they could not be real Christians at heart, and yet retain the outward marks of Hinduism.' They too lack the courage to take the necessary step: still such cases show that the power of the truth is working in the mind of the heathen; and one day, ere long, the whole shall be leavened.

The following brief account of the last hours of a native gentleman, with whom we had a long conversation only a few months before his death, has been supplied by an eye-witness of what he records. During our interview with him on the occasion referred to, we were particularly struck with his deep seriousness, and his marked attention to what was said. And on our urging him to accept the mercy and grace of our Lord Jesus Christ at once, he replied in a very solemn tone, 'I am carefully examining the evidences of Christianity with that view.'

My informant writes of him: 'He thus spoke to one of his friends about eight o'clock in the morning of the day on which he died, "O friend! perhaps I may live no longer in this world, and I have spent all my past golden hours in vain, the thought of which is now a great pain to my mind. The man who, possessing all the pleasures and enjoyments of this world, and does not seek for the eternal joy of heaven, is indeed very wretched. I know that no other religion but the religion of Christ is true: but truly do I regret for not having as yet accepted it. I sometimes like very much to read the Bible and Pilgrim's Progress; and when I do read them, and think over the last judgment day, I then get very much alarmed, for breaking several times the self-promise and sole desire of my becoming a follower of Christ." After saying this to his friend he paused a moment, and then asked for his Bible, on receiving which he opened *at*, and read himself, the fifty-first Psalm; and then remained silent till his spirit departed.' How solemn the warning to 'make haste and delay not to keep His commandments.'

Not many weeks ago there came to me a very respectable gentleman of about sixty years of age; and after a brief introductory chat he began, 'I am the gooroo of several Zemindars in this district, but the fact is I am *blind myself*; and where to go, or in what direction to seek for light, I know not. My mind is in the greatest confusion and darkness. I have consulted our various shastras and sages, but with most unsatisfactory results: one directs one thing, and another something else, and a third something different to both, so that one gets quite bewildered; and now I have come to you to see if you can guide me to light.' It seemed clear to me that here was a case of 'feeling after God, if haply he might find him.' Acts xvii. 27. May the sun of righteousness shine into his dark mind, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

—The Open Air Mission has 154 members, all of whom do evangelistic work, preaching in the open air and at races, fairs, regattas, reviews and other special gatherings of the people.

TELEGRAPHIC NEWS.

London, September 7th: It is stated that Mr. Robert Stuart has been appointed Chief Justice of the North-Western Provinces of India.—A colliery explosion has taken place near Wigan, in which sixty-nine people were killed.—The Emperor William and Prince Bismarck arrived at Salzburg yesterday. They were received by the Emperor of Austria and a brilliant suite.

Paris, 7th: The vacations of the Assembly will probably last from the 17th inst. until the 28th of November next.

9th: The Prussians to-day commenced evacuating the four Departments around Paris. The evacuation will terminate in three or four days.—The Court-martial on the Communist prisoners has condemned Bossel to death, with military degradation.—The French Government has agreed to the project for the permanent installation of its head-quarters at Versailles.

PASSENGERS ARRIVED.

Per P. and O. Str. *China*, 14*th*:

From Southampton.—Colonel Richards; Mrs. Wilson; Mr. Adams; Mr. Hill; Mr. Hall; Mr. Ball; Mr. Fearn; Captain Christian; Mrs. Hathaway; Mr. Barnes; Mr. G. C. Roy; Mr. Kidd; Mr. McDougall, and Mrs. Squiers.

From Brindisi.—Mr. Parkes; Surgeon Wakefield; Mr. Grant, and Mr. Davies.

From Suez.—Mr. Vander Bussche, and Mr. Jamerack.

PASSENGERS SAILED.

Per Str. *Walamo*, viâ the Canal, 11*th*:

For Liverpool—Mr. J. Billings; Mr. A. Browne; Mr. Waller; Mrs. Addis and 3 children; Mrs. Miller; Mr. and Mrs. Jacob; Rev. Mr. and Mrs. Stothert; Mr. and Mrs. Saunders; and a distressed seaman.

For Suez.—Mr. and Mrs. Lossaso, and Mr. Grigby.

Per P. and O. Str. *Surat*, 12*th*:

For Brindisi.—Mr. and Mrs. Arathoon, and two Infants; Mr. and Mrs. Macdonald: Mr. H. G. Duggan; Mr. and Mrs. Trinwell, and Dr. Howdison.

For Southampton.—Mr. J. Hoskyns; Mr. John Dillon; Mr. P. Benn; Captain and Mrs. Handcock; Mr. Tyler; Lieutenant Young; 3rd Hussars; Captain Lonsdale; Serjeant Short; Miss Bevan; Ensign Hanis; Mr. D. Grant and Mrs. Short.

For Malta.—Mrs. Masters and two children, and the Misses Masters.

DOMESTIC OCCURRENCES.

BIRTH.

COEN—September 9th, at Mazagon, the wife of Mr. W. J. Coen, of a daughter.

DEATHS.

GLEN—August 20th, on his way to England, of acute dysentery, James Glen, Civil Surgeon of Broach, aged 42 years.

BEHAN—September 5th, at Mhow, Sub-Conductor D. P. Behan, Bazaar Provost, aged 44 years.

SMITH—Sep. 6th, at Broach, Charles Jones Smith, Station Master of Bulsar, aged 33 years.

WRIGHT—Sept. 8th, Alfred Henry Newnham Wright, Fitter B. B. and C. I. R. Works, Parell.

GRIFFISS—September 10th, at Mazagon, George Blucher, son of Mr. G. Griffiss, aged 1 year 1 month and 12 days, deeply regretted.

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